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Many of the frequent questions which arise concerning the relationship between Indians and the Federal Government are answered in this document. These questions and answers, in general, relate to Indians with whom the Federal government still retains a special relationship. Questions and answers pertain to the following areas (1) the Indian people, (2) the legal status of Indians, (3) the Bureau of Indian Affairs, (4) Indian lands, (5) the economic status of Indians, (6) Indian education, (7) law and order on reservations, and (8) Indian health. Lists of selected readings, Indian publications, and Indian museums conclude the document. (SW)

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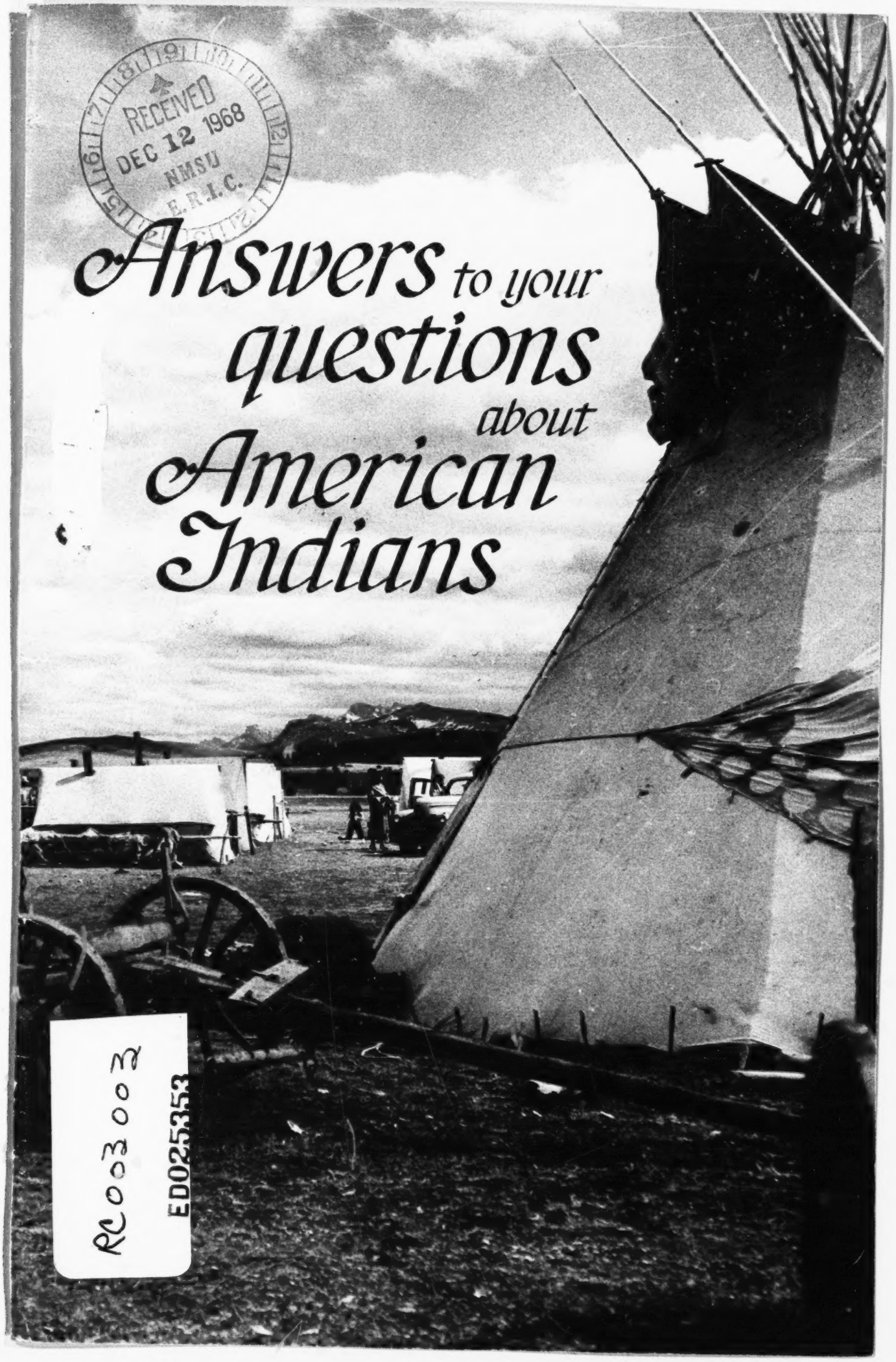
# Answers to your questions about American Indians



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**UNITED STATES DEPARTMENT OF THE INTERIOR**

**BUREAU OF INDIAN AFFAIRS**

About the cover: *A Blackfeet encampment on the reservation at Heart Butte, Mont. in 1951. The caisson-type wagon and traditional teepees are symbols of the era.*

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# Answers to your questions about American Indians

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INDIAN PEOPLE AND THEIR TRIBES live in most parts of the United States. Strung along the East Coast are dozens of small Indian communities and many thousands of Indian individuals who are not Federal-service Indians. They are the remnants of the bands with whom our Colonial ancestors bargained for lands and forests long before the formation of the Federal Union. Their property is unrestricted; their standing in the law is exactly the same as that of other citizens.

The Continental Congress declared its jurisdiction over Indian affairs in 1775. When the U.S. Constitution was adopted, the States ceded to the Federal Government the power of regulation of commerce with Indian tribes which, by statute and judicial decision, was broadened to the management of Indian affairs in general.

The Federal Government's administrative agency to deal with Indian affairs was originally the War Department, in which the Bureau of Indian Affairs was established in 1824. Twenty-five years later it was transferred to the newly established Department of the Interior.

Originally, Indian groups were treated as separate nations. Later policy centered on efforts to support and pacify Indians, keeping them on reservations and permitting non-Indian settlement of unreserved areas. In recent decades there developed the concept that Indians should become an integral part of the Nation.

Although citizenship was extended to all Indians in 1924, the pattern of direct relationship between Indians and the Federal Government was of such long standing it could not easily or quickly be changed. Even more recently increasing emphasis has been placed on Indian participation in all Federal programs as well as those of State and local governments.

The questions in this booklet relate to Indians with whom the Federal Government still retains a special relationship.

Traditional: *Encampment of Sioux Indians on the Pine Ridge and Rosebud Reservations, S. Dak.*

Modern: *Two young Navajo Indians learn automobile body and fender work in an Oregon vocational school under a Bureau of Indian Affairs program.*

## *The Indian People*

### 1. What is an Indian?

There is no general legislative or judicial definition of "an Indian" that can be used to identify a person as an Indian. For Census purposes, an Indian has been identified on a self-declaration basis. If an individual did not declare his race, the enumerator has counted him as an Indian if he appeared to be a full-blooded American Indian or—if of mixed Indian and white blood—was enrolled on an Indian tribal or agency roll or was regarded as an Indian in the community in which he lived.

To be designated as an Indian eligible for basic Bureau of Indian Affairs services, an individual must live on or near a reservation or on or near trust or restricted land under the jurisdiction of the Bureau, be a member of a tribe, band, or group of Indians recognized by the Federal Government, and, for some purposes, be of one-fourth or more Indian descent. By legislative and administrative action, the Aleuts and Eskimos of Alaska are eligible for programs of the Bureau of Indian Affairs.

### 2. How many Indians are there in the United States?

In 1960, the U.S. Bureau of the Census reported 552,000 American Indians, including 28,000 Aleuts and Eskimos. Aleuts and Eskimos are included in the Indian population since the Federal Government has responsibilities to them similar to Indians on trust lands.

Of the total Indians, Aleuts, and Eskimos, slightly more than 300,000 of them live on trust lands for which the Secretary of the Interior is trustee.

### 3. Is the number of Indians increasing or decreasing?

At the time Columbus discovered America, the number of Indians in the United States was estimated to be 840,000. In the latter part of the 19th century the estimated Indian population was approximately 243,000. Since then, the number has increased rapidly. Today Indian birth rates are about double those of the United States as a whole.

**4. How many Indian tribes are there?**

"Tribe" among the North American Indians originally meant a body of persons bound together by blood ties who were socially, politically, and religiously organized who lived together, occupying a definite territory, and spoke a common language or dialect.

With the placing of Indians on reservations, the word "tribe" developed a number of different meanings. Today it can be a distinct group within an Indian village or community, the entire community, a large number of communities, several different groups or villages speaking different languages but sharing a common government, or a widely scattered number of villages with a common language but no common government.

The Bureau of Indian Affairs counts 263 Indian tribes, bands, villages, pueblos, and groups in States other than Alaska as being eligible for Federal help. In addition, approximately 300 Native Alaskan communities are served by the Bureau of Indian Affairs.

**5. How does an Indian become a member of a tribe?**

By meeting membership requirements laid down by the tribe or through adoption by the tribal governing body according to rules established by the tribe. The amount of Indian blood needed varies with the tribe. It ranges from a trace to as much as one-half.

**6. Do Indians have a common cultural heritage?**

Anthropologists and archeologists can only guess about the languages and customs of prehistoric Indians who came to North America from Siberia more than 30,000 years ago. However, the Indians of the historic period—from 1492 to the present—were, and still are, in some degree divided by language, custom, and tradition.

Classification of Indians is generally handled in one of two ways; either by the way the Indians found their food or by the languages they spoke.

When Indians are classified by the manner in which they found their food, there are seven groups. In the east, from the Great Lakes south to the Gulf of Mexico, are "the woodsmen of the eastern forests." Members of this group traveled by foot or canoe, lived mostly by hunting, fishing, and berrypicking. These were the Indians the first English settlers found in Virginia and Massachusetts.

In the central United States were "the hunters of the plains." Those who belonged to this group lived in the vast area west of the Mississippi and east of the Rockies, extending from Montana and the Dakotas south to Texas. They hunted great areas of the West for buffalo and acquired horses from the Spaniards.

In the rest of the country were several smaller groups, whose names indicate how they lived. These are: "the northern fishermen" of the forest and river valleys of Washington and Oregon; "the seed gatherers" of California, Nevada, and Utah; "the Navajo shepherds" of Arizona; "the Pueblo farmers" of New



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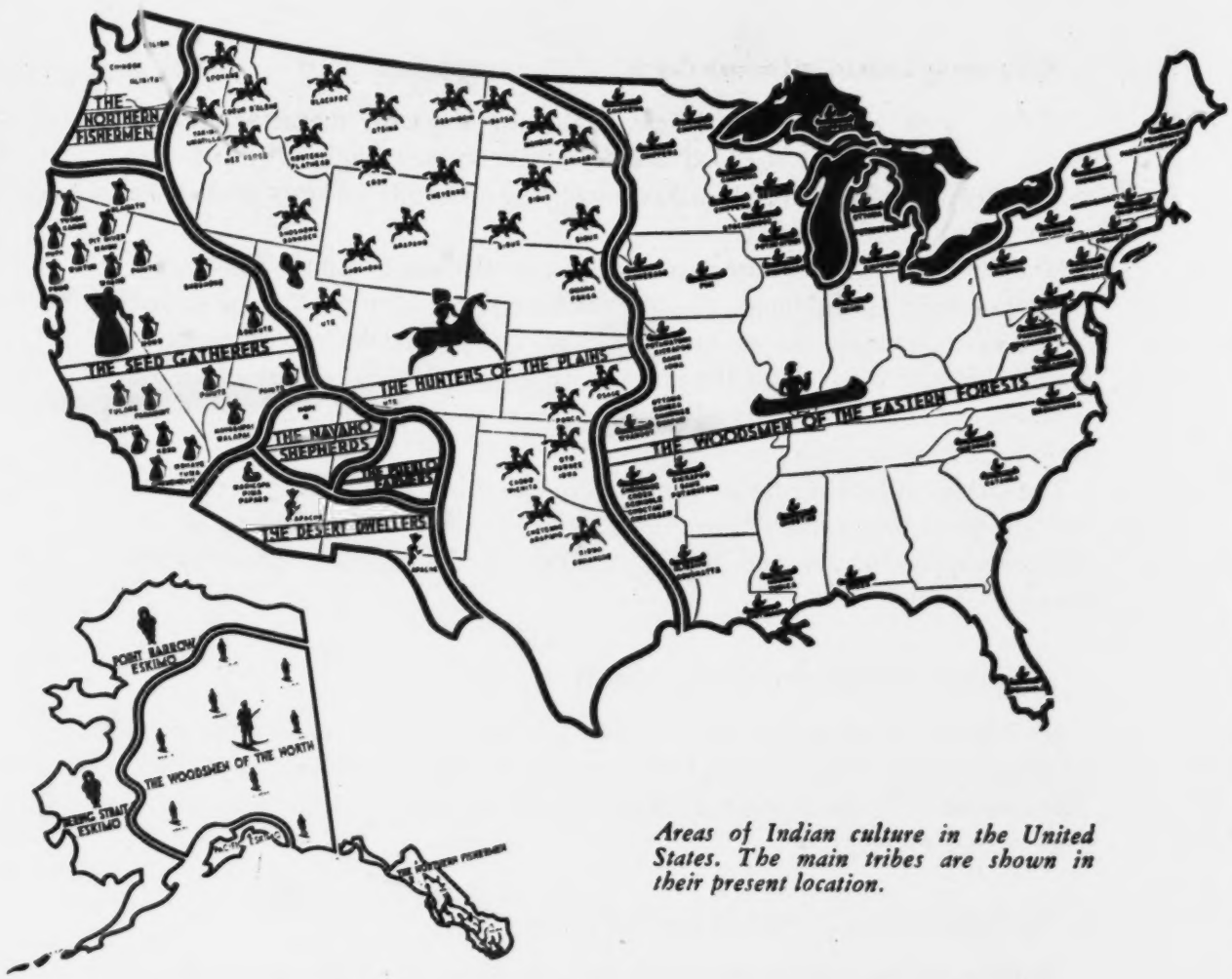



*Areas of Indian culture in the United States. The main tribes are shown in their present location.*

Mexico; and "the desert dwellers" of southern Arizona and New Mexico, who were among the first irrigation farmers in the United States. In Alaska there are "the woodsmen of the North" and the Point Barrow, Bering Strait, and Pacific Eskimo.

On the basis of common words or language, there are eight major Indian linguistic groups. These are the Algonquian, Iroquian, Cadoean, Muskhogean, Siouan, Penutian, Athapascan, and the Uto-Aztecan. Within each of these linguistic families, distinct social or cultural similarities were also typical.

In either method of classification, there is the danger of over-simplifying the complex differences and relationships of Indian groups.

**7. What religious practices did the Indians observe before the white man came?**

An Indian's religion was expressed in his dances, ceremonials, and legends. Except among the southwest pueblos, Indians usually sought visions or dreams, from which they believed came supernatural powers. Their prayers were addressed to natural factors such as the sun, the winds, the thunder, and to the earth as symbols of supernatural power, and these deities appeared in their sculpture and paintings.

**8. Are the Indian dances and ceremonials today authentic?**

Most tribes have ceremonials and festivals but today the correct execution of them and dances is often dependent upon the leadership of the tribe. Indian dances and ceremonials are authentic although an increasing number are being modified as the older traditional leaders pass on.

**9. Are Indian ceremonials open to the public?**

The majority are. Some, however, are closed, primarily for religious reasons.

**10. How many Indian languages are there?**

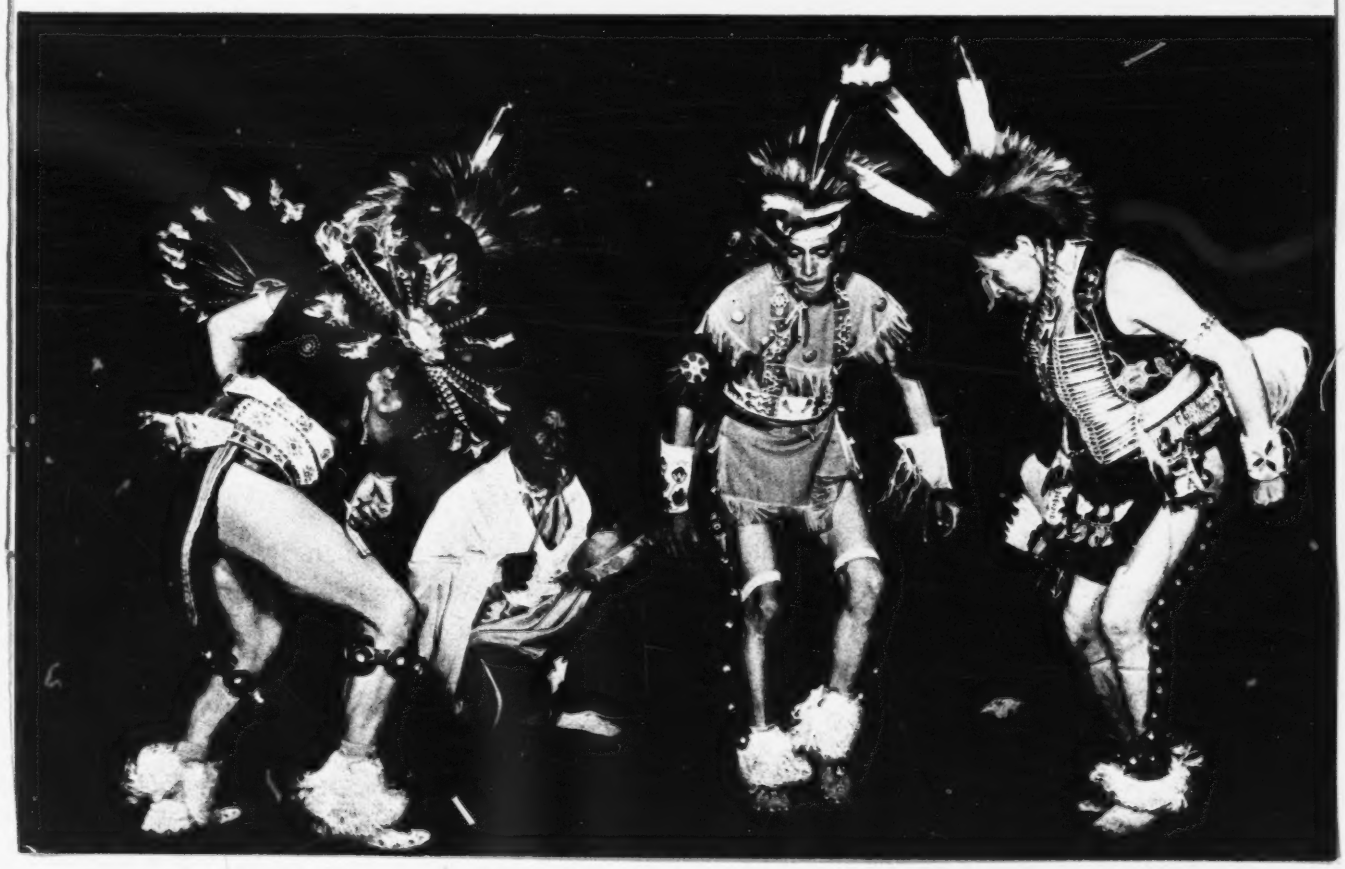
In 1492, there were about 300 different languages spoken by Indians in what is now the United States. Generally, the speakers of one such language could not understand the others. Only about 50 to 100 Indian languages exist today.

**11. Were Indian languages written?**

Indians did not practice writing before the coming of the white man. Nothing above the level of the simplest picture writing, which was best developed among the Indians around the Great Lakes, where birchbark was used instead of paper, has been found. This picture writing was used largely for ritual records. One of the most well-known ritual records, believed to have originally been recorded in pictographs cut upon wood, is the Walam Olum of the Delawares.

In 1823, Sequoya, a Cherokee of mixed blood, presented his tribe with an alphabet and a written language. Parts of the Bible were printed in this in 1824,

*Taos Pueblo dancers in a war dance at Flagstaff, Ariz. Photo: Western Ways.*



and in 1828 "The Cherokee Phoenix," a newspaper in Cherokee and English, began publication.

**12. How can I learn an Indian language?**

Usually the only way to learn an Indian language other than by specially arranged instruction is through direct contact over a period of time. Although a few Indian languages have been translated phonetically, dictionaries and grammars of these languages are designed primarily for use by linquists.

**13. Can English words be translated into an Indian language?**

Not easily. The grammar and semantics of Indian languages differ from English to such an extent that special research is required to provide even roughly accurate translations.

**14. What national organizations are concerned with Indians and their interests?**

Five of the largest and most active are: National Congress of American Indians, 1346 Connecticut Avenue NW., Washington, D.C. 20036; Association on American Indian Affairs, 432 Park Avenue South, New York, N.Y. 10016; Arrow, Inc., 1346 Connecticut Avenue NW., Washington, D.C. 20036; National Indian Youth Council, Inc. 1 Garden Circle, Hotel Claremont, Berkeley, Calif. 94705; Indian Rights Association, 1505 Race Street, Room 519, Philadelphia, Pa. 19102. A complete list of organizations with an interest in Indian matters is available from the Bureau of Indian Affairs.

## *The Legal Status of Indians*

**15. Are Indians "wards of the Government?"**

No. The Federal Government is a trustee of Indian property, not the guardian of the individual Indian. The Secretary of the Interior is authorized by law in many instances to protect the interests of minors and incompetents, but this protection does not confer a guardian-ward relationship.

**16. Must Indians stay on reservations?**

No, they can move about as freely as other Americans.

**17. Do Indians get payments from the Government?**

There is no automatic payment to a person because he is an Indian. Payments may be made to Indian tribes or individuals for losses which resulted from treaty violations or encroachments upon lands or interests reserved to the tribe by the

Government. Tribes or individuals may receive Government checks for income from their land and resources, but only because the assets are held in trust by the Secretary of the Interior and payment for the use of the Indian resources has been collected by the Federal Government.

### 18. Are Indians citizens?

Yes. The Congress, on June 2, 1924, extended American citizenship to all Indians born in the territorial limits of the United States. Before that, citizenship has been conferred upon approximately two-thirds of the Indians through treaty agreements, statutes, naturalization proceedings, and by "service in the Armed Forces with an honorable discharge" in World War I.

### 19. May Indians vote?

Yes, on the same basis as other citizens of their respective States.

In 1948, disenfranchising interpretations of the Arizona and New Mexico constitutions were declared unconstitutional by judicial decrees, and Indians were permitted to vote in these States as they had been in other States. Maine Indians, not under Federal jurisdiction, were given the right to vote in 1953.

Today, both the Civil Rights Act of 1964 and the Voting Rights Act of 1965 are designed to prevent violations of an Indian's—as well as a non-Indian's—constitutional rights.

Qualifications for voting in Indian tribal elections have no relationship to the right of the Indian to vote in national, State, or local elections open to citizens in general. So far as tribal elections are concerned, voting rights may be restricted by tribal resolutions or ordinances.

### 20. May Indians hold Federal, State, and local office?

Yes, and Indian men and women hold responsible elective and appointive posts at all levels of government. In the 1966 elections, Ben Reifel of South Dakota, an Indian, was elected to his fourth term as a member of the U.S. House of Representatives. In addition, 15 Indians were seated in six western State legislatures, two were elected to State court benches, one was elected justice of the peace, one clerk of a State Supreme Court, one county attorney, and three were elected to other county posts.

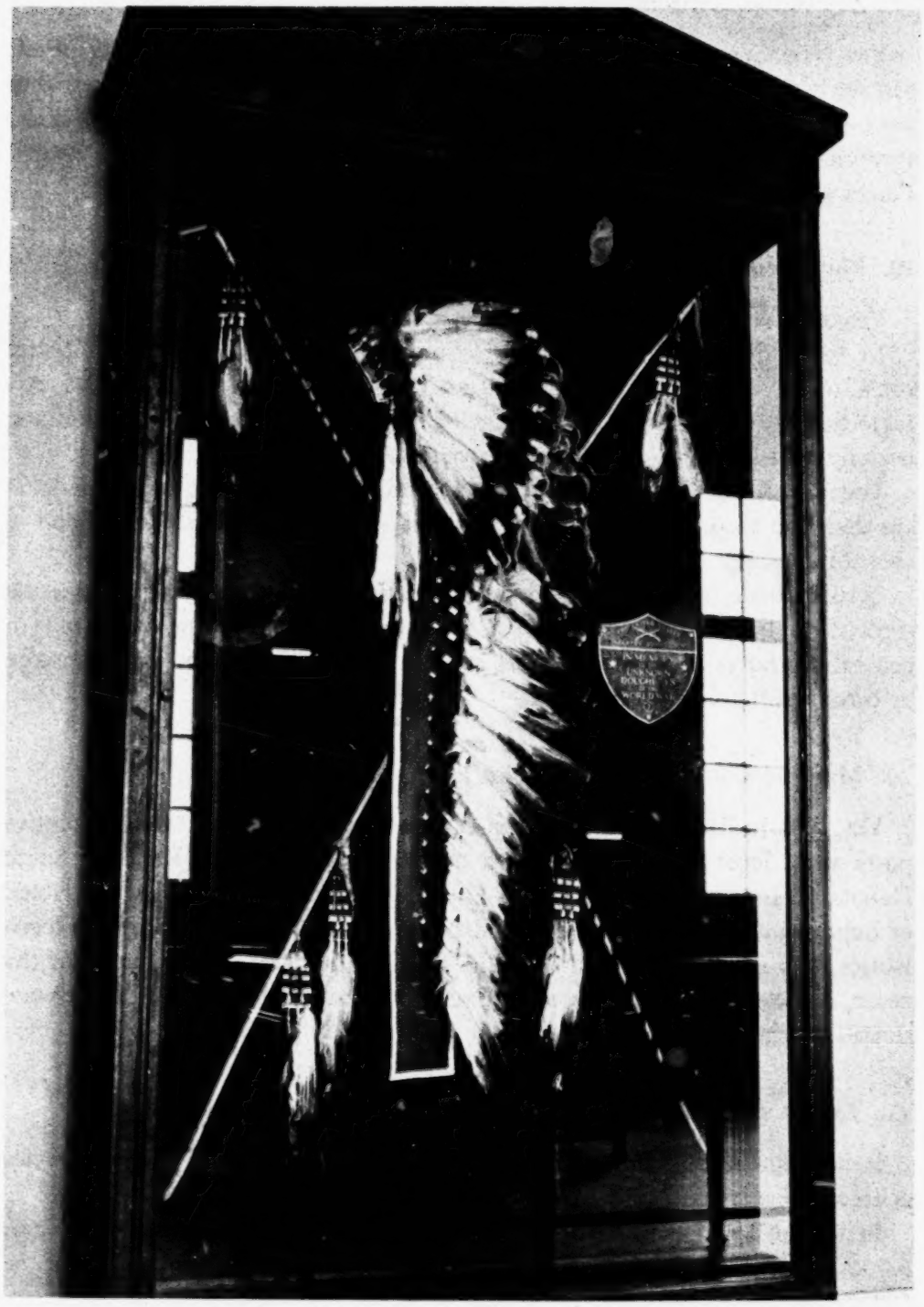
### 21. Are Indians subject to service in the Armed Forces?

Indians are subject to the same laws and requirements as to military service as are all other citizens.

In World War I (1917–18) more than 8,000 served in the Army and Navy, 6,000 by voluntary enlistment. This demonstration of patriotism was one of the factors that caused the Congress to pass the Indian Citizenship Act of 1924.

In World War II (1941–45), 25,000 Indian men and women served in the Armed Forces, the large majority as enlisted personnel in the Army. They fought

on all fronts in Europe and Asia winning (according to an incomplete count) 71 awards of the Air Medal, 51 of the Silver Star, 47 of the Bronze Star, 34 of the Distinguished Flying Cross, and two of the Congressional Medal of Honor. Probably the most famous Indian exploit was that of Navajo Marines who used



*Feather headdress which hangs in the trophy room of the amphitheater in Arlington National Cemetery as a tribute to World War I dead. It was presented by Crow Chief Plentycoups on behalf of his tribe.*

the Navajo language as a battlefield code which the Japanese could not break. During the Korean conflict, an Indian won the Congressional Medal of Honor. Since World War II, records have not been kept by ethnic breakdown.

### 22. Do laws that apply to the non-Indian apply to the Indian as well?

The Indian, like the non-Indian, is, in general, subject to Federal, State, and local law—unless he is on an Indian reservation. There only Federal and tribal laws apply, unless the Congress has provided otherwise.

Alaska, California, Iowa, Kansas, Minnesota (except the Red Lake Reservation), Nebraska, New York, Oregon (except the Warm Springs Reservation), and Wisconsin all have jurisdiction over Indian reservations because of a Congressional act of August 15, 1953. Four other States, Florida, Idaho, Nevada, and Washington have assumed jurisdiction in whole or in part over Indian reservations through their own legislative action under authority of this same act.

On reservations where only Federal and tribal laws apply, Federal jurisdiction is limited, applying to only 12 of the more serious offenses: Murder, manslaughter, rape, incest, assault with intent to kill, assault with a dangerous weapon, arson, burglary, robbery, larceny, carnal knowledge, and assault with intent to commit rape. In addition to the specific claims mentioned above, the general laws of the United States apply to Indians as they do to other citizens. These include protection of the mails, illegal use of narcotics, and other related statutes.

The great body of lesser crimes, however, is solely within the jurisdiction of tribal courts. Where tribes have failed to establish codes of laws and tribal courts, a code of offenses and an Indian court have been provided by the Secretary of the Interior.

### 23. May Indians buy liquor?

In off-reservation areas, Indians have been able to buy alcoholic beverages under the same laws and regulations as non-Indians since 1953. Federal prohibitions still remain in force on Federal Indian reservations unless the tribe on the reservation has exercised the power of local option to legalize the introduction, possession, and sale of intoxicants on its reservation subject to State laws and tribal requirements. Some 55 tribes have chosen to exercise this right.

### 24. May Indians own property?

Yes, they may.

Indian lands are owned by Indian tribes and individual Indians. Nearly all the lands of Indian tribes, however, are held by the United States in trust for a particular tribe, and there is no general law that will permit the tribe to sell its land. Individual Indian lands are also held in trust. However, upon his request an individual Indian may sell his land if the Secretary of the Interior or his representative determines this is in the Indian's long-range best interest.

Should an individual Indian wish to hold title to his trust land like any non-Indian, he may make application to the Secretary of the Interior or his authorized representative. If it is determined that he is capable of managing his own affairs, his request will be granted and trust restrictions will be removed.

If an Indian wishes to buy "non-trust" land and has the money to do so, he may buy it and hold the same type of title to it as would any other American.

### 25. May an Indian hunt and fish without a license?

No treaty or law of general application governs the hunting and fishing rights of all Indians. Some tribes, in their treaties with the United States, reserved the right to hunt and fish on their own reservations or at "usual and accustomed" places or on "open and unclaimed" lands of the United States away from the reservations. In the absence of these provisions, the general rule is that Indians who hunt or fish away from their reservations are like non-Indians, subject to the laws of the State.

### 26. Do Indians pay taxes?

Yes, they pay local, State, and Federal taxes the same as other citizens unless a treaty, agreement, or statute exempts them. Most tax exemptions which have been granted apply to lands held in trust for Indians and to income from such land.

### 27. Do Indian tribes have their own governments?

Most do. The governing body of the tribe is generally referred to as the tribal council and is made up of councilmen elected by vote of the adult members of

*William Whirlwind Horse addressing a mass meeting in Kyle Community on the Pine Ridge Reservation, S. Dak.*

the tribe and presided over by the tribal chairman. The tribal council elected in this way has authority to speak and act for the tribe and to represent it in negotiations with Federal, State, and local governments.

Tribal governments, in general, define conditions of tribal membership, regulate domestic relations of members, prescribe rules of inheritance for property not in trust status, levy taxes, regulate property within the jurisdiction of the tribe, control the conduct of members by municipal legislation, and administer justice.

Many tribes are organized under the Indian Reorganization Act of 1934. The Oklahoma Welfare Act of 1936 provides for the organization of Indian tribes within the State of Oklahoma. Some tribes do not operate under these two acts but are organized under documents approved by the Secretary of the Interior.

### 28. Does the United States Government still make treaties with Indians?

No. However, the negotiation of treaties with Indian tribes was common practice before 1871. That year, the practice was terminated by Congressional action. Since that time, agreements with Indian groups have been made by Congressional acts, Executive Orders, and Executive Agreements.

The treaties that have been made often contain obsolete commitments which either have been fulfilled or have been superseded by Congressional legislation after consultation with the tribe or tribes concerned. Particularly in recent years, the Government has provided educational, health, welfare, and other services to tribal Indians to an extent far beyond that required by treaties. Several large Indian groups have no treaties and yet share in the many services for Indians financed by annual appropriations by the Congress.

Originals of treaties are maintained in the Diplomatic, Legal and Fiscal Records Division, National Archives and Records Service, 8th Street and Pennsylvania Avenue NW., Washington, D.C. 20408. Photographic reproductions may be obtained upon request at a cost of 75 cents for the first page and 50 cents per page for consecutive pages with a minimum charge of $1 per order. If the treaty pages are outsized, the cost is slightly higher.

### 29. Can an Indian, as an individual, hire his own lawyer?

Yes, unless the contract between the lawyer and the individual relates to the tribal funds or property in the hands of the United States. If this is the case, the contract must be approved by the Secretary of the Interior in order to be valid.

### 30. Can an Indian tribe hire its own lawyers?

Yes, however contracts between Indian tribes and lawyers involving the use of tribal funds are subject to the approval of the Secretary of the Interior or his authorized representative.



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### 31. What is the Indian Claims Commission?

The Indian Claims Commission is a special tribunal established under a Congressional act of August 13, 1946 to consider claims of Indian tribes, bands, or other identifiable groups for monetary judgments—usually based on past land transactions between the groups and the U.S. Government—against the United States. No individual claims are considered. It is wholly independent of the Bureau of Indian Affairs.

Before this Commission was established, claims of tribes, bands, and other groups against the United States could be brought before the courts only if authorization was provided by Congress in each specific case. The 1946 statute gave jurisdiction to the Indian Claims Commission over all tribal claims based on actions that took place before its enactment, and gave jurisdiction to the Court of Claims over all such claims based on actions after that date. Under the act, 586 claims have been filed with the Indian Claims Commission.

Information about the Commission may be obtained from Office of the Clerk, Indian Claims Commission, 726 Jackson Place, NW., Washington, D.C. 20506.

## *The Bureau of Indian Affairs*

### 32. Why is there a Bureau of Indian Affairs?

The Federal Government has, by acts of Congress and subsequent judicial decisions, assumed an obligation to aid those Indian groups with whom it has established a special relationship. The Government provides many services for these Indian people which other Americans receive from their local governments.

Although Indians increasingly are seeking and receiving services from a variety of Federal sources, the Bureau of Indian Affairs remains the principal Federal agency on the reservations. Operating in fiscal year 1968 with a budget estimate of more than $241 million, the Bureau's primary functions are:

- Working with Indian people and other agencies to develop programs that will lead to Indian economic self-sufficiency.
- Advising Indian landowners how they can make the most of their resources.
- Providing educational and social services to Indians when these are not available from other sources.
- Informing Indian groups of other sources of assistance—private, State, and Federal.
- Assisting Indians who wish to leave reservations for economic improvement.
- Exercising trust responsibility for Indian lands and certain Indian moneys.

### 33. What are the basic aims of the Bureau of Indian Affairs?

Briefly stated they are: (1) Higher Indian standards of living; (2) assumption by Indians and Indian tribes of the responsibility for managing their own funds and other resources; and (3) political and social integration of Indians.

**34. How is the Commissioner of Indian Affairs appointed?**

He is appointed by the President with the consent of the U.S. Senate.

**35. How does an Indian qualify for Bureau of Indian Affairs services?**

He generally must live on or near a reservation and be a recognized member of a tribe with whom the Federal Government has retained a special relationship or recognized as an Indian by the community in which he lives. For some services the law specifies the amount of Indian blood needed to qualify.

**36. What is the position of the Bureau of Indian Affairs on religious activities of Indians?**

The Bureau of Indian Affairs does not concern itself with the religious activities of Indians except to try to assure that the basic American right of freedom of religion—to which they are entitled as are all other citizens—is not denied them.

**37. Does the Bureau of Indian Affairs help people who must establish proof of Indian ancestry?**

The Bureau has no facilities to conduct genealogical research, but it does try to help those who can reasonably be expected to establish eligibility for tribal or Bureau of Indian Affairs benefits. Information requested will be supplied, if available, or inquiries referred to sources where it might be obtained.

**38. To what extent are Indians employed by the Bureau of Indian Affairs?**

More than half of the Bureau's 16,000 employees have Indian ancestry.

When two or more candidates are qualified for a new appointment to a particular vacancy, the Bureau's employment policy is to give preference to individuals of one-fourth or more Indian blood. Preference in employment has been granted to Indians since 1854.

**39. Are there "Indian Agents" at reservations?**

The term "Indian Agent" was abandoned in 1908. As Federal programs changed from "dealing" with Indians to that of administering programs among Indians the term "Superintendent" came into use. The requirements for the position of Superintendent include a broad knowledge of Bureau policies and objectives as well as extensive experience in the administrative field. These positions are usually filled through promotion of Bureau of Indian Affairs career employees.

**40. What is an Indian reservation?**

An area of land reserved for Indian use. The name comes from the early days of Indian-white relationships when Indians relinquished land through treaty, "reserving" a portion for their own use. Reservations have been created by treaties, Congressional acts, Executive Orders, and Agreements.

*Whiteriver, Ariz., on the Fort Apache Reservation. Offices of the White Mountain Apache tribal council and the Bureau of Indian Affairs are located here.*

**41. How much land is held in trust for Indians by the Government?**

Slightly more than 50 million acres (over 39 million for tribes and 11 million for individual Indians), most of which is in Indian use. In addition, nearly 5 million acres of Government-owned land, over 4 million acres of which is in Alaska, are under the administration of the Bureau of Indian Affairs. Much of this land is being used by Indians, Aleuts, or Eskimos.

## 42. How many Indian reservations are there?

In 1967, there were 290 Indian reservations under Federal jurisdiction plus 24 other locations involving scattered pieces of land maintained in Federal trusteeship for Indians, Aleuts, and Eskimos in Alaska. In addition there are more than 100 Government-owned land areas used by Indians, Aleuts, and Eskimos in Alaska.

While many Indian areas (such as the pueblos of New Mexico, the colonies of Nevada, and the rancherias of California) are not ordinarily referred to as "reservations," for all practical purposes that is what they are and they are included in the count of reservations.

Indian reservations range in size from tiny settlements in California of only a few acres to the Navajo Reservation of about 14 million acres in Arizona, New Mexico, and Utah, which is as large as several States combined. Other than the Navajo, there are only 10 reservations with more than a million acres. Four are in Arizona, two each in Washington and South Dakota and one each in Wyoming and Montana.

## 43. How is Indian land used?

Land is used as a place for Indians to live and the base for economic development that supports those Indians. Land is used to grow agricultural crops, timber, graze livestock, and develop natural resources. It also supports a wide variety of recreational, commercial, and industrial enterprises.

Indian lands are managed for the greatest possible economic return while preserving them as a base asset. This management includes proper conservation practices and the latest techniques of forest management. Land planning services are provided to insure development of the land for income production while promoting the safety and welfare of the community.

## 44. How much money do Indians receive from their lands?

The total gross value from agricultural production on Indian reservations in 1966 was approximately $170 million. This includes crop production, livestock production, and direct use of fish and wildlife by Indians.

Gross production provided $58.6 million to Indian operators. Sixteen million dollars was received by the Indians from rents and permits.

In addition, income from mineral rentals, bonuses, royalties, and other sources produced $31 million during fiscal year 1967. Principal minerals produced on Indian lands are oil, gas, uranium, sand, gravel, phosphate, limestone, coal, copper, lead, zinc, and gypsum.

Approximately 803 million board feet of timber were cut during fiscal year 1967 from Indian lands. The sale of timber produced $15.0 million to Indians during that period. Tribal sawmills processed 100 million board feet during fiscal year 1967. In addition to these direct uses of timber, it is estimated that about 100 million board feet were cut by Indians for free use, fuel, houselogs,

posts, and poles. The value of free use timber was estimated at $286,000.

Commercial, industrial, and recreational land uses by private developers on a lease basis produced $4 million in revenues during fiscal year 1967. Indian tribes and cooperating developers use the reservation resources and the people to produce revenue through wages and the sale of products. For example, recreation use permits gave $1.9 million to tribes in 1967. More emphasis is being placed on the non-agricultural aspects of the many reservation economies as they seem to have the greatest potential for increase employment, optimum use of natural resources, and seasonally balanced income and employment.

### 45. Do lands and resources support those living on Indian reservations?

A few reservations have enough resources to support their Indian residents. These are places where population pressures do not exceed the resources available. The Colorado River Indian Reservation in Arizona is a good example.

*Contour plowing on an Indian reservation in the Aberdeen Area of the Bureau of Indian Affairs.*

The majority of Indian reservations cannot support the rapidly growing population dependent upon them. Needed is more intensive agriculture, use of the land for the greatest economic gain, and an increase in conservation practices.

In addition, industries and businesses are needed on or near many of the Indian reservations to give diversification. Hope for the Indians on the reservations of the future lies in the economic development of all of the potential of their natural—including recreational—and industrial resources.

**46. Who builds and maintains roads on Indian reservations?**

Indian reservations include about 100,000 miles of public roads. The Bureau of Indian Affairs road system contains 18,000 miles of roads on 165 reservations in 22 States. The balance consists of interstate, State, and county highways.

Roads built and maintained by the Bureau of Indian Affairs serve Indians and Indian lands which other Government agencies have been unable to serve. Funds are provided through authorization of the several Federal-Aid Highway Acts.

## *The Economic Status of Indians*

**47. How do most Indians earn a living?**

In just about as many different ways as the non-Indian. This is particularly true of Indians living away from reservations, who are found to be engaged in practically the full range of trades, professions, and occupations.

At one time, Indians living on reservations tended to depend on "resources work"—use of tribal and individual lands for farming, stockraising, or timber production. Some supplemented their income by occasional wage work on nearby farms and ranches, either seasonal or year-round, or in neighboring towns.

Today an important program of the Bureau of Indian Affairs is an accelerated attempt to establish industrial plants and commercial enterprises on the reservation. Over 100 industries have been located on Indian reservations.

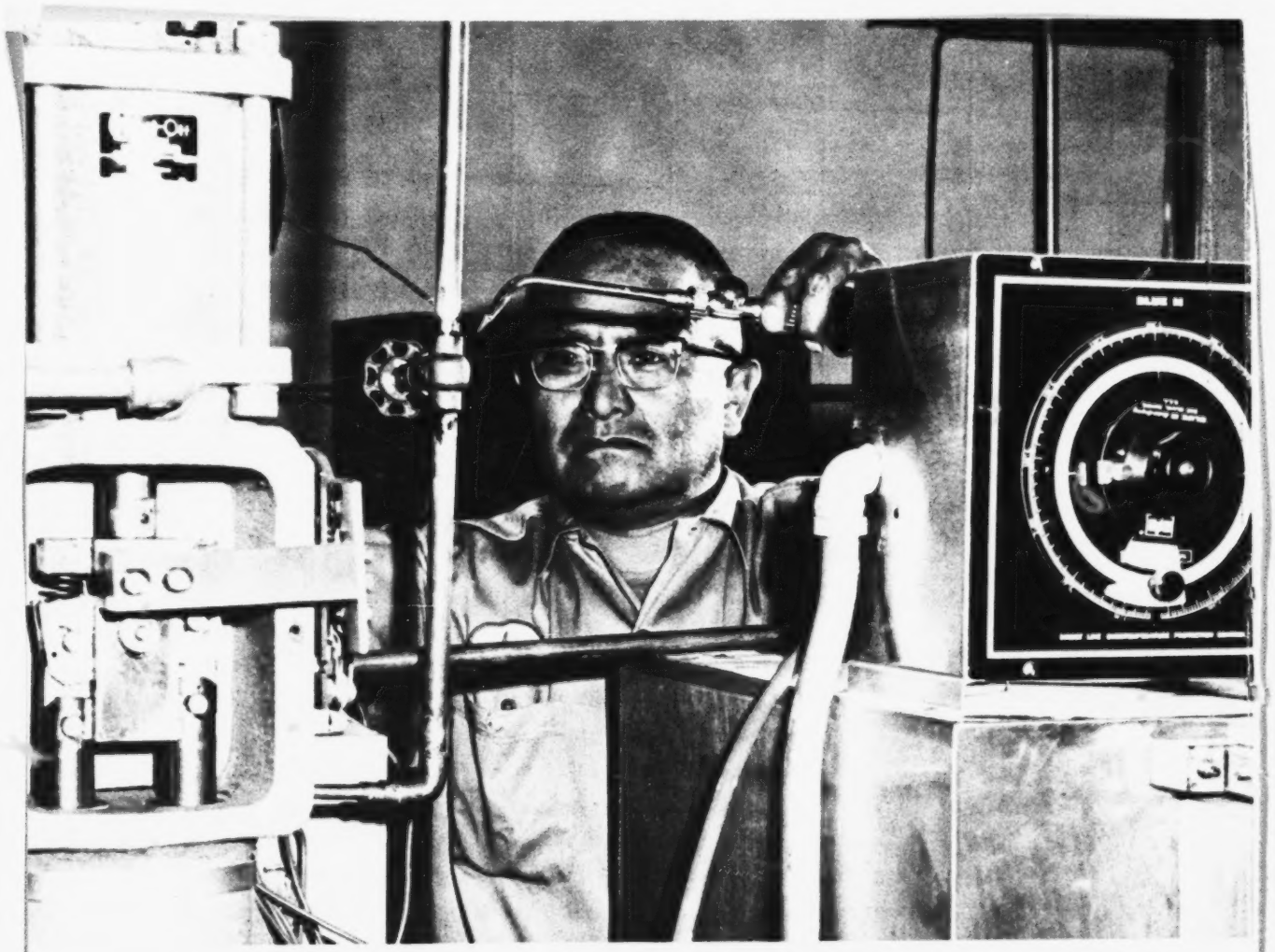
**48. What are the basic causes of poverty where it exists among Indians?**

There are many causes. An important one is that much of the Indian land base on reservations is not sufficiently productive to provide a decent livelihood for the population it must support through farming, stockraising, or timber production alone. Other reasons are scarcity of industrial or commercial jobs nearby, lack of capital to start new enterprises, and the need of many Indians for more education and training to fit them for better paying jobs.

**49. What is the Bureau of Indian Affairs doing to provide greater economic opportunity for Indians?**

The primary purpose of many of the Bureau's activities is to provide greater economic opportunities for Indians. Bureau programs attack the problem from several angles.

*Reservation Resource Development.* Several Bureau functions enable the Indians to make better use of reservation resources. These include help in land and mineral use, forest and range management services, soil and moisture conservation advice and guidance, and other developmental services, particularly relating to recreation.



*Navajo plant mechanic repairman at the Fairchild Transistor Assembly Plant on the Navajo Reservation at Shiprock, N.M.*

*Industrial Development.* The Bureau is encouraging the location of industries on or near reservations to provide job opportunities to those Indians who do not wish to leave the reservation areas. It works cooperatively with Federal, State, and tribal agencies, civic bodies, and private enterprises to accomplish this, and contracts for studies to determine the feasibility of development projects.

*Employment Assistance.* The Bureau conducts a program of employment assistance which gives opportunities to Indian people who wish to relocate to urban communities or find work on or near a reservation, and to obtain adult vocational training in school-type or on-the-job training programs.

Relocation for employment involves not only training and job placement for Indians who wish to resettle away from reservations in areas where job opportunities are more abundant but also financial help and advice on how a family can adjust itself to a new environment. Since the beginning of the program in 1952, over 61,500 Indian people had been given help toward direct employment by the end of fiscal year 1967.

Adult vocational training helps eligible Indians acquire skills which will enable them to compete successfully in the labor market. By the end of fiscal year 1967, more than 24,300 Indians had received the benefits of this program.

*Cooperation with other Federal Agencies.* The Bureau of Indian Affairs cooperates closely with other Federal agencies whose efforts can and do help give the Indian greater economic opportunity. For example, the Employment Assistance effort of the Bureau is closely coordinated with the Manpower Development and Training Act program of the U.S. Department of Labor. The Bureau's Industrial Development program is closely tied to the efforts of the U.S. Department of Commerce in many areas.

**50. What Government agencies beside the Bureau of Indian Affairs help Indians?**

Federal agencies other than the Bureau of Indian Affairs spent more than $193 million on various programs from which Indians received direct benefits in 1967. Six Departments, one Office, and an independent agency have funded from $107,000 to $111.7 million for Indian programs.

Funding for Indian programs of other Federal agencies for fiscal year 1967 includes:

| | |
|---|---|
| Department of Health, Education, and Welfare..... | $111,660,000 |
| Office of Education ($20,346,000), Division of Indian Health | |
| Office of Economic Opportunity (War on Poverty)..... | 32,049,000 |
| Legal Services, Upward Bound, Work Experience, VISTA, Head Start, Neighborhood Youth Corps, Community Action, FHA–OEO Loans | |
| Department of Commerce..... | 25,783,000 |
| Economic Development Administration | |
| Small Business Administration..... | 107,000 |
| Department of Housing and Urban Development..... | 15,110,000 |
| Housing Assistance, Administration, Neighborhool Facilities, 701 Planning Grants | |
| Department of Agriculture..... | 4,915,000 |
| Farmers' Home Administration, Rural Electrification Administration, Forest Service (Pest Control) | |
| Department of the Interior..... ..... | 2,400,000 |
| Bureau of Sport Fisheries and Wildlife, Bureau of Commercial Fisheries, U.S. Geological Survey | |
| Department of Labor..... | 1,410,000 |
| Manpower Development and Training Act | |

**51. Can Indians participate in the War on Poverty?**

They can and do. Of the $32 million funded for Indian programs by the Office of Economic Opportunity during fiscal 1967, the largest amount is being spent for Community Action Programs. These mobilize community resources to help families combat such problems of poverty as poor health, inadequate education, unemployment, and dilapidated housing.

The second "poverty" program in terms of the amount of money allocated for Indians is Head Start. This child development program offers the economically disadvantaged pre-school child learning experiences, medical and dental examinations, and, in some cases, treatment and proper nutrition.

The Neighborhood Youth Corps has in-school programs, out-of-school programs, and summer programs that help give students or unemployed youth from low-income families part-time work and on-the-job training. The Work Experience program seeks to raise the employability of needy adults with emphasis upon unemployed parents of dependent children.

VISTA provides volunteers for specific assignments to live and work with Indians. Upward Bound, a pre-college program, seeks to motivate secondary school students handicapped in their studies by economic, cultural, and educational deficiencies.

In addition, approximately $1.3 million has been funded by the Office of Economic Opportunity for Federal Housing Adminstration—Office of Economic Opportunity loans, largely for the purpose of improving reservation housing, and a small amount has been set aside for legal services.

Indians can participate in the Job Corps programs and some do. There are eight Job Corps Conservation Centers located on Indian reservations and the reservation work accomplished by the corpsmen is beneficial to the tribe. The corpsmen at these centers are selected nationwide and there is no Indian preference.

**52. Is Indian housing being improved?**

Yes. Under an agreement with the Housing Assistance Administration (HAA) of the Department of Housing and Urban Development, tribal governments and tribal housing authorities are helped in developing and managing

*Pima housing under construction at Salt River, Ariz.*

public housing programs until they have the experience and staff to operate on their own. More than 80 tribes have established housing authorities.

Two types of public housing programs are in use on Indian reservations—conventional low-rent and mutual-help. The low-rent program operates exactly as it does in non-Indian communities. Loans are made to a tribal housing authority for the design and construction of the project. When the HAA approves the plans, the housing authority awards the construction contracts. More than 1,200 low-rent units have been completed and occupied and about 1,000 additional units were under construction or had funds committed by the HAA on June 30, 1967.

The mutual-help program was devised by the HAA in cooperation with the Bureau of Indian Affairs to meet the needs of very low income Indians who cannot afford even the rents of conventional low-rent housing projects. The HAA provides local tribal housing authorities with funds for building materials and specialized labor and participating Indian families donate their own labor as a down payment on a new home. On June 30, 1967, about 700 houses were completed or under construction and another 2,900 units were in various planning stages.

The Bureau of Indian Affairs operates a Housing Improvement Program intended to improve the housing of the most needy Indian families who do not qualify for other housing programs. Construction of new minimum basic shelter or rehabilitation of existing Indian dwellings is provided by the Bureau in cooperation with tribal governments. Since fiscal year 1964, when the program was introduced, through fiscal year 1967, nearly 400 homes have been provided or improved. As the result of increased appropriations for the program and a shift in emphasis to provide more improvements to existing housing, some 1,000 homes will be provided or improved during fiscal year 1968.

The Office of Economic Opportunity has also launched an effort to improve Indian housing. In cooperation with the Department of Housing and Urban Development, the Public Health Service, and the Bureau of Indian Affairs, 375 homes are being erected under a demonstration program on the Rosebud Reservation in South Dakota. In addition, Office of Economic Opportunity, Manpower Development and Training Act, and Department of Health, Education, and Welfare training programs are being utilized in the construction and improvement of Indian housing.

### 53. May Indians get help under Social Security?

Indians who have worked under Social Security are entitled to the same coverage as non-Indians. Indians can also receive public assistance under the Social Security Act through their county departments of public welfare on the same basis as non-Indians under similar circumstances. "Public assistance" refers to categorial types of aid provided under the Social Security Act, such as Old Age Assistance, aid to the blind, aid to families with dependent children, and aid to the permanently and totally disabled.

**54. May Indians get welfare assistance from the State or the Federal Government?**

Indians living away from reservations are eligible for general assistance from local welfare agencies on the same basis as non-Indians. In some States, Indians living on reservations also receive general assistance on the same basis as non-Indians. In other States, general assistance is not provided to Indians living on reservations. In these latter States, general assistance is given to needy Indians by the Bureau of Indian Affairs, or, on a few reservations with substantial resources, by tribal councils using tribal funds.

**55. What part do arts and crafts play in the Indian economy?**

Over 5,500 Indian, Eskimo, and Aleut craftsmen earn part or all of their annual incomes from production and sale of a wide variety of unique craft products. The number of persons involved may vary from several individuals in some areas to entire villages which are sustained by production and sale of pottery, silverwork, carving, or numerous other crafts.

In addition, over 500 individuals are self-employed professional painters, sculptors, or printmakers who make an important contribution to the contemporary American culture.

*An Eskimo cuts jade on a diamond saw in the metalworking workshop of a Manpower Development and Training Act class at Nome, Alaska. Photo: Indian Arts and Crafts Board.*

The Cherokee Reservation in North Carolina supports roughly 15 percent of its population through extensive art and craft operations. In Alaska, 10 percent of the Native population produces arts and crafts; and in the southwestern United States, sales of Indian art and crafts products (more than an estimated $7 million annually) represent a substantial economic factor for thousands of Indian artisans.

In authorizing the establishment of the Indian Arts and Crafts Board within the U.S. Department of the Interior in 1935, Congress gave official recognition to Indian culture, and instructed the Board to encourage Indians to turn certain aspects of their culture to commercial advantage. A fine, imprisonment, or both, may be imposed on merchants who misrepresent imitation Indian art and craft products as being authentic Indian crafts.

### 56. What financial resources are available to Indians?

Indians get financing from three major sources.

First, from the same institutions that serve other citizens—banks, savings and loan associations, insurance companies, production credit associations, and Federal and State agencies. The estimated total of this type of financing in 1967 was over $183 million, or nearly 63 percent of all financing the Indian received.

Second, in the case of tribes that have funds of their own, from such funds. In 1967, the total was nearly $82 million or about 28 percent of the total financing received.

Third, from a revolving loan fund authorized by the Congress and administered by the Bureau. Loans are approved only if other sources of financing are not available. The total authorization for the fund is $27 million, or about 9 percent of total financing. Most loans are made to tribes for relending to members or for the operation of business enterprises. Tribes also use borrowed funds to encourage industries to locate on or near reservations to provide employment for Indians.

### 57. How many Indians have left their reservations and moved elsewhere?

Since Indians are free to move as they please, it is difficult to compile statistics on these movements. However, approximately 200,000 Indians have moved to urban areas in the past 10 years, some with financial help from the Federal Government.

## *Indian Education*

### 58. What types of schools do Indian children attend?

Indian children attend public, private, mission, and Federal boarding or day schools. According to the annual school census of the Bureau of Indian Affairs, 56 percent of all Indian children of school age attended public schools in fiscal

year 1967, 34 percent attended Federal schools, and 10 percent were in mission and other private schools. In addition, over 20,000 Indian children living in States not included in the above census attended public schools, so that overall about two-thirds of the Indian children were in public schools in fiscal year 1967.

### 59. Why are there Federal Indian schools?

Many of the treaties between the United States and Indian tribes provided for the establishment of schools for Indian children. Congress has also provided for schools for Indian children where other educational facilities were not available. However, the Bureau of Indian Affairs encourages public school enrollment of Indian children, and operates Federal schools only for those who live in areas lacking adequate public education programs or who require boarding home care in addition to educational services.

### 60. Are there Indian colleges?

Five Federal schools or programs offer Indians vocational/technical training beyond the high school level, but none of these are colleges. These are:

Haskell Institute, Lawrence, Kan. 66044; Chilocco Indian School, Chilocco, Okla. 74635; Institute of American Indian Arts, Cerrillos Road, Santa Fe, N.M. 87501; Indian School of Practical Nursing, 1015 Indian School Road NW., Albuquerque, N.M. 87107; and Dental Assistant Training Program, Intermountain School Health Center, P.O. Box 602, Brigham City, Utah 84302 and Alaska Vocational School, Mt. Edgecumbe, Alaska 99835.

Haskell Institute, Chilocco Indian School, and the Institute of American Indian Arts are operated by the Bureau of Indian Affairs. The Indian School of Practical Nursing and the Dental Assistant Training Program are operated by the Division of Indian Health, Public Health Service, Department of Health, Education, and Welfare.

Bacone College, Bacone, Okla. 74420 is a 2-year college that formerly had an all-Indian enrollment and still has a large Indian enrollment. It was founded by the American Baptist Home Missionary Society.

The Carlisle Indian School, the first non-reservation Indian boarding school, emphasized agricultural and manual skills in its curriculum. It was housed in an abandoned army barracks at Carlisle, Pa. The facilities were returned to the War Department during World War I for hospitalization and rehabilitation of servicemen. It was never reopened as an Indian school because it was felt that schools closer to the Indian country would better serve the needs of Indian education.

Because many Indians attending Carlisle were college age, the school was able to compete with colleges and universities in football and other sports and achieved a national reputation for the excellence of its teams. From the standpoint of curriculum, however, the school was never of college grade.

## 61. Can Indians get help toward a higher education?

The Bureau of Indian Affairs provides some loans and grants to Indian high school graduates who need financial help to attend college. Only applicants who are of one-quarter or more degree of Indian blood, are members of tribes served by the Bureau, and live on Indian reservations or other Indian-owned trust lands are eligible.

In addition, scholarships are offered by a number of private organizations and foundations, and by several States. A number of tribes have established scholarship grant and educational loan programs.

## 62. What proportion of Indians speak, read, and write English?

The degree of literacy among Indians varies with the individual and the tribe and is in proportion to the history of close contact with non-Indians and the availability of education.

According to the Bureau of the Census, Indian illiteracy declined from 56 percent in 1900 to 25 percent in 1930, and to an estimated 12 percent in 1959. Comparable data from the 1960 Census are not available.

There has been a definite rise in the educational level of Indian people as more adequate educational opportunities have been developed for the reservation population. Today, most Indian children are in school and are, or will become, literate.

*Oldest learner in an adult education class at Brighton Reservation, Fla., is Jennie Tiger, age 70 when photo taken.*

In 1956, the Bureau initiated an adult education program aimed at, among other things, increasing adult functional literacy. In fiscal year 1967, more than 12,000 adult Indians were in formal classes for basic education, or high school equivalency.

### 63. Are Indians eligible for vocational training?

Yes, under provisions of Public Law 959, which makes available vocational training in a wide variety of courses offered at trade or vocational schools in many locations. Training may be institutional (school type), apprenticeship, or on-the-job. Financial help can be given those eligible for up to 24 months of training. This includes tuition, related costs, and subsistence funds for the period of training.

In addition, the Bureau of Indian Affairs has entered into contracts with several private corporations to train whole Indian families for a more productive life. Five Federal schools or programs offer vocational training to Indian high school graduates (See question 60). Indians, as well as other Americans, are also eligible for skill training and work-experience training programs conducted under the Manpower Development and Training Act and the Economic Opportunity Act.

### 64. How many Bureau schools are there?

In fiscal year 1967, the Bureau of Indian Affairs operated 246 schools with an enrollment of 51,234 Indian, Aleut, and Eskimo children, and 19 dormitories for 4,268 children attending public schools. Ninety-eight specific tribes or tribal groups and Aleuts, Eskimos, and the various tribes of Indians in Alaska were represented in fiscal year 1967. Of those in the Federal schools, 16,430 were in day schools and 34,804 were in boarding schools. The day schools range in size from one-room rural schools with a dozen or more pupils to consolidated elementary and high schools with an enrollment of 500 or more children.

For a list of localities with Federal schools and the number of children going to them by locality, write for "Statistics Concerning Indian Education." This pamphlet, published annually, may be obtained free from Haskell Institute, Lawrence, Kan. 66044.

### 65. Must Indian children attend school?

Generally speaking, Indian children are subject to compulsory school attendance laws. Those who live in public school districts outside Indian reservations are subject to State school attendance laws on the same basis as their non-Indian neighbors. School attendance laws are also enforced on Indian reservations by either tribal law enforcement officers or State officials. Before State officials may enforce attendance laws on Indian reservations tribal governmental bodies must request or approve enforcement by means of a formal tribal resolution.

*A reading teacher with third grade pupils at Wahpeton Indian School, Wahpeton, N. Dak.*

**66. How do the courses of study in Federal Indian schools compare to those in public schools?**

The courses of study in Bureau schools are developed to meet standards established by the State in which they are located and to prepare students to enter colleges and universities throughout the country. They also provide for the special needs of students, the majority of whom come from non-English speaking homes and require special training in the English language; for overcoming educational and other cultural deficits that result from isolation and deprivation; for prevocational training, and vocational training for students who do not go to college.

Educational programs for Indian schools are basically compensatory and augment State courses of study. Bureau high schools are accredited with State Departments of Education and often by the regional accreditation agencies as well.

## *Law and Order on Reservations*

**67. What police protection is available to Indians on reservations?**

On reservations where State laws apply, police activities are administered by the State in the same manner as elsewhere. On reservations where State laws do not apply, tribal laws or Department of the Interior regulations are administered by personnel employed by the Bureau of Indian Affairs, or by personnel employed by the tribe, or by a combination of both.

Today, nearly 900 people, mostly Indians, are engaged in law enforcement activities in Indian country. More than half are employed and paid by tribes.

Non-Indians on Indian reservations are protected from non-Indians by usual police agencies in the State and from Indians by tribal policing.

**68. How are offenders tried?**

Indian offenders against State or Federal laws are tried in State or Federal courts. Indian offenders against tribal laws or Department of the Interior law and order regulations are tried in Indian courts. Generally speaking, these Indian courts have many of the aspects of lower State courts.

Although the judges of the Indian courts may be Bureau of Indian Affairs employees, they function independently of Bureau control and are not subject to Bureau supervision in their administration of justice under either tribal laws or Departmental regulations.

**69. Do other agencies have responsibility for law enforcement and criminal investigation on Indian reservations?**

Yes. Certain cases may involve the FBI, the Treasury Department, and the U.S. Post Office. However, investigators from these Federal agencies usually work in cooperation with Bureau of Indian Affairs officials.

## *Indian Health*

**70. What special health services does the Federal Government provide Indians?**

Indians and Alaska Natives (Indians, Eskimos, Aleuts) receive health services from the Department of Health, Education, and Welfare. Such special services were authorized because of the fact that these citizens live for the most part in areas where private medical care and State health services are not available. The Congress has enacted legislation giving responsibility for raising the health level of these Americans to that of the general population to the Department of Health, Education, and Welfare and the program is supported through annual appropriations.

The Indian health program provides a full range of curative, preventive, rehabilitative, and environmental health services through an integrated system of hospitals, health centers, and health stations. It also has contractual arrangements with non-government hospitals and health specialists, and local and State health departments to supplement direct services.

On July 1, 1955, responsibility for directing medical care and health services for Indians was transferred from the Bureau of Indian Affairs to the Public Health Service, Department of Health, Education, and Welfare. The Public Health Service organized its Division of Indian Health to carry out its responsibilities in this field.

In August 1957, authorization was given the Surgeon General to provide financial assistance for construction of community hospitals and health-related facilities, serving both Indian and non-Indian if, in the opinion of the Surgeon General, such construction constitutes the most effective way of providing medical and health services for Indians and Alaska Natives.

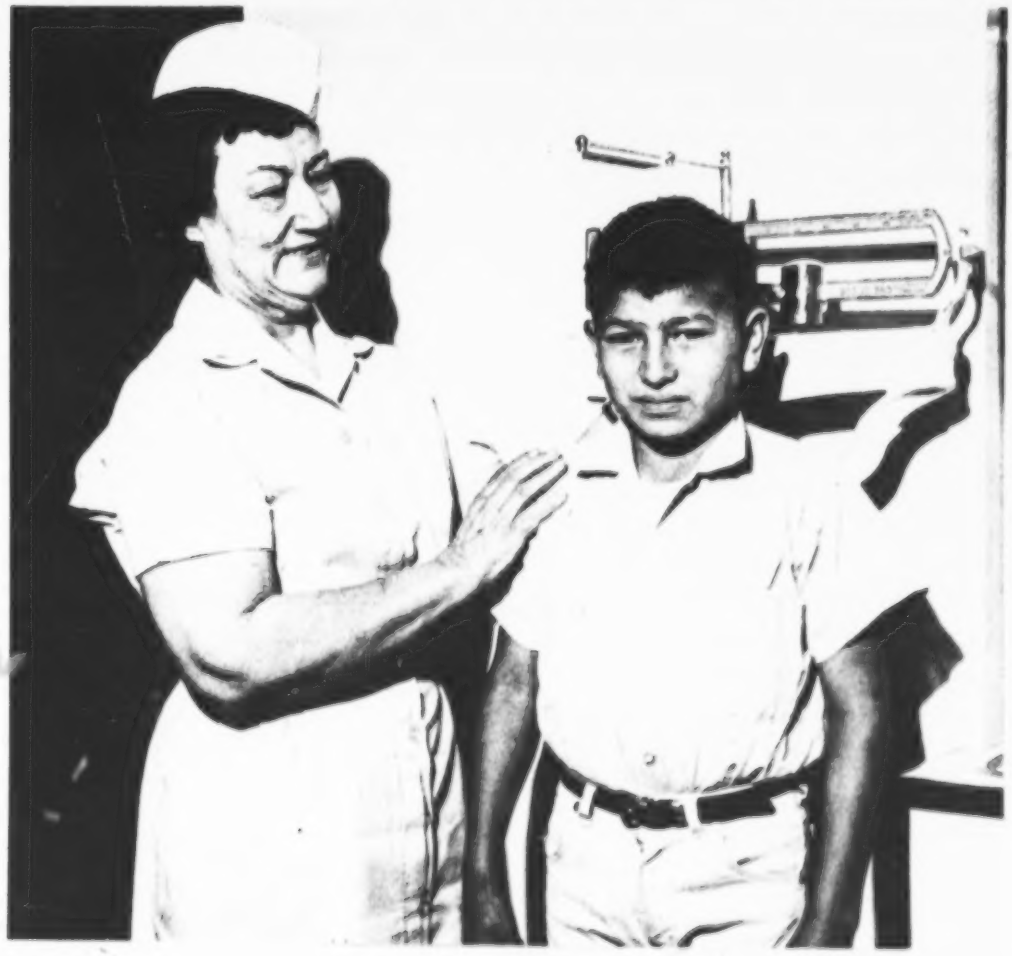
In July 1959, the Surgeon General was authorized to work with Indians and Alaska Natives in construction of sanitation facilities for their homes and communities. Tribal groups contribute funds, materials, and labor as they are able to do so.

Medical, hospital, and dental services are provided on a priority basis by the U.S. Public Health Service to Indians who meet certain requirements such as tribal affiliation and financial need. Indians who are financially able are expected to pay for these services according to a schedule of fees prescribed by the Surgeon General of the Public Health Service.

**71. What are the objectives of the medical care and public health services provided for Indians?**

To raise the level of the health of the Indians to the level enjoyed by other Americans in a way that encourages self-reliance and independence and gives full recognition to their rights as citizens. This requires adapting the method of providing health services to the customs, traditions, temperament, and level of acculturation of each tribe and in such a way as to help them eventually assume responsibility for their own health care.

*An Indian child getting health care from a Public Health Service nurse at Anadarko, Okla.*



**72. Do Indians have special health problems?**

Yes. Infectious and communicable diseases are more prevalent among Indians than non-Indians. This primarily reflects the effect of crowded housing, unsafe water, lack of nutritious food, and lack of basic health knowledge.

The most common infectious diseases among Indians are influenza, pneumonia and upper respiratory infections, dystenteries, and gastroenteritis, and streptococcal infections. Trachoma, a disease virtually unknown to the general population, still affects Indian people. Otitis media (middle ear infection) ranks high among reportable diseases.

Tuberculosis, while declining remarkably, is still approximately six times more prevalent among Indians than non-Indians today, and ranks ninth as a cause of death among Indians. The rate per 100,000 is 142 compared with about 25 for the rest of the population.

**73. What is the life expectancy of an Indian baby compared to other Americans?**

An Indian born today can expect to live to age 63.8; the average life expectancy for the total U.S. population is estimated to be 70.2

**74. Are the Indians consulted in the planning and operation of medical and health services for them?**

Yes. In providing health services, the Public Health Service cooperates with Indian tribal organizations, and individual family members, the Bureau of Indian Affairs, and local and State health agencies. The Public Health Services makes every effort to work with tribal leaders and other Indian representatives in seeking solutions to their health problems. This is especially true in working out and adopting long-range plans, including improvement of sanitary conditions in the homes and on the reservations.

**75. To what extent are Indians employed in the Division of Indian Health?**

More than half of the employees of the Division of Indian Health of the U.S. Public Health Service are of Indian descent and they include physicians, dentists, professional nurses, engineers, and health educators. Many others have been trained by the Public Health Service as practical nurses, sanitarian aides, laboratory and dental technicians and dental assistants, and community health aides. In addition, many tribes supply funds for medical care and other health services for their people. Tribal health committees work actively with Indian health staff in planning health services.

## *Where to Learn More About Indians*

The first and often the best place to go is to your local library. Most public libraries offer a wealth of information about Indians and Indian affairs administration. Start with encyclopedias and other reference books and then go on to books dealing with specific subjects, as your librarian may suggest. The U.S. Department of the Interior Library maintains a large collection of Indian references that are available for use by the general public at the Interior Building in Washington, D.C., or through interlibrary loan.

The Bureau of Indian Affairs publishes informational material of a general nature regarding Indian programs. These are sold at nominal cost by the Superintendent of Documents, Washington, D.C. 20402. (See list page 41.)

The Bureau's Division of Education also publishes a large assortment of books for readers on many phases of Indian life. Although most of these were designed for use in Indian schools, many persons have found them highly adaptable to use in non-Indian schools and homes. Prices of these publications range from 10 cents to a few dollars. For a description and price list of these publications write: Publications Service, Haskell Institute, Lawrence, Kan. 66044.

Many bulletins and reports dealing with Indian customs, languages, history, and related subjects are prepared and distributed by the Office of Anthropology, Smithsonian Institution, Washington, D.C. 20560, and most of these materials, including many photographs, are for sale by that agency.

Persons doing serious research in the history of the relationship of the Federal Government to Indians, and those concerned with the legal aspects of Indian administration, may find pertinent materials in the National Archives. Among the old records of the Secretary of War, the Bureau of Indian Affairs, and the General Land Office, there are papers relating to the negotiation of Indian treaties, records of annuity, per capita and other payments, tribal census rolls, records of military service performed by Indians, records of Indian agents and superintendents, photographs of individual Indians and groups of Indians, and maps of Indian lands and reservations. Inquiries about using these records, or about obtaining copies of them (for which a small fee is charged), should be directed to the Central Reference Staff, National Archives and Records Service, Washington, D.C. 20408.

The Prints and Photographs Section of the Library of Congress, Washington, D.C. 20540, will also make reproductions of old Indian photographs for a small fee.

Government reports, including Congressional studies and surveys relating to Indian affairs, are generally available in large public libraries and in college and university libraries which are Federal depositories.

## *Selected Reading*

(Copies can be obtained from most large libraries or through interlibrary loan)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| **Kane, Albert E.** ..... | JURISDICTION OVER INDIANS AND INDIAN RESERVATIONS. Arizona Law Review, Spring Ed., 1965. |
| **Kinney, J. P.** ..... | A CONTINENT LOST—A CIVILIZATION WON. Baltimore, Johns Hopkins Press, 1937. |
| **Kluckhohn, Clyde and Leighton, Dorothea C.** | THE NAVAJO. Cambridge, Mass., Harvard University Press, 1946. |
| **LaFarge, Oliver**..... | PICTORIAL HISTORY OF THE AMERICAN INDIAN. New York, Crown Publishers, 1956. (Story of the Indians of North America, with a remarkable collection of photographs.) |
| **Linton, Ralph**..... | ACCULTURATION IN SEVEN AMERICAN INDIAN TRIBES. New York, Columbia University Press, 1940. |

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| **Macgregor, Gordon** | WARRIORS WITHOUT WEAPONS: A STUDY OF THE SOCIETY AND PERSONALITY DEVELOPMENTS OF THE PINE RIDGE SIOUX. Chicago, University of Chicago Press, 1946. |
| **MacLeod, William C.** | THE AMERICAN INDIAN FRONTIER. New York, A. A. Knopf, 1928. (A history of Indian-white relations in the United States from Colonial times to the end of the frontier.) |
| **McNickle, d'Arcy** | INDIAN TRIBES OF THE UNITED STATES. London, Oxford University Press, 1962. |
| **Meriam, Lewis** | THE PROBLEM OF INDIAN ADMINISTRATION. Baltimore, Johns Hopkins Press, 1928. |
| **Mitchell, Emerson Blackhorse** | MIRACLE HILL. Norman, Okla., University of Oklahoma Press, 1967. |
| **Prucha, F. P.** | AMERICAN INDIAN POLICY IN THE FORMATIVE YEARS. Cambridge, Mass., Harvard University Press, 1962. |
| **Spicer, Edward H.** | CYCLES OF CONQUEST: THE IMPACT OF SPAIN, MEXICO AND THE UNITED STATES ON THE INDIANS OF THE SOUTHWEST, 1533–1960. Tucson, University of Arizona Press, 1962. |
| **Thompson, Laura and Joseph, Alice, MD.** | THE HOPI WAY. Chicago, University of Chicago Press, 1944. |
| **U.S. Commission on Civil Rights** | JUSTICE. Commission's Report, Book 5, Washington, D.C., Government Printing Office, 1961. |
| **U.S. Congress. House of Representative** | HOUSE REPORT NO. 2503, Calendar No. 790, 82d Congress, 2d Session. REPORT WITH RESPECT TO THE HOUSE RESOLUTION AUTHORIZING THE COMMITTEE ON INTERIOR AND INSULAR AFFAIRS. |
| **U.S. Congress. Senate** | FEDERAL FACILITIES FOR INDIANS. Committee on Appropriations. Washington, D.C., Government Printing Office, issued for 1955–61, Oct. 28–Nov. 14, 1962, November 1964, 1965–66, and 1967. |
| **U.S. Department of the Interior, Bureau of Indian Affairs.** | REPORT TO THE SECRETARY OF THE INTERIOR BY THE TASK FORCE ON INDIAN AFFAIRS. Washington, D.C., U.S. Department of the Interior, 1961. |
| **U.S. Department of the Interior, Office of the Solicitor.** | FEDERAL INDIAN LAW. Washington, D.C., Government Printing Office, 1958. |

**U.S. Public Health Service**..... INDIANS ON FEDERAL RESERVATIONS. A series of seven booklets starting in 1958. Gives for each reservation, including Alaska, a summary of location, land, tribes, population, education and economic characteristics, health, special problems.

**U.S. Public Health Service**..... THE INDIAN HEALTH PROGRAM. Public Health Service Pub. 1026. Washington, D.C., Government Printing Office, Rev. 1966.

**Wissler, Clark**..... INDIANS OF THE UNITED STATES: FOUR CENTURIES OF THEIR HISTORY AND CULTURE. Garden City, N.Y., Doubleday, Doran & Co., 1946.

## *Selected Reading for Young Students*

(Copies can be obtained from most large libraries or through interlibrary loan.)

**Acker, Helen**..... LEE NATONI: YOUNG NAVAJO. New York, Abelard-Schuman, 1958. (Ages 8–12.) Lee, yearning for white man's education, yet responsive to traditions of his people, finds his conflicts resolved when he wins new name.

**Allen, T. D.** ..... NAVAJOS HAVE FIVE FINGERS. Norman, Okla., University of Oklahoma, 1963. (Ages 11–15.) Story of a couple who lived for a year in Navajo country.

**Anderson, Catherine Corley**..... SISTER BEATRICE GOES WEST. Milwaukee, Bruce Pub. Co., 1961. (Ages 11–15.) Account of a nun's experience as teacher on a Navajo reservation.

**Bauer, Helen**..... CALIFORNIA INDIAN DAYS. Illus. by Don Freeman. New York, Doubleday, 1963. (Ages up to 12.) A lively and carefully researched picture of the life of the California Indians from earliest times to present.

**Baumann, Hans**..... GOLD AND GODS OF PERU. New York, Random, 1963. (Ages 6–12.) Story of the Incas through historical sketches, diggings, pictures, and stories.

**Bealer, Alex W., III**..... PICTURE-SKIN STORY. New York, Holiday House, 1957. (Ages 6–10.) Old Sioux tells, by means of pictures drawn on buffalo hide, story of his first hunt as boy. Illustrated by author.

**Bennett, Rowena**..... RUNNER FOR THE KING. Chicago, Follett Pub. Co., 1944. (Age 8 and up.) Story of Roca, an Inca Indian boy.

**Berke, Ernest**..... THE NORTH AMERICAN INDIANS. Intro. by Frederick J. Dockstader. Garden City, N.Y., Doubleday, 1963. (Up to 10.)

A rich panorama of American Indian life and legend from New England to the Far West. The principal tribes, their beliefs, customs, dress, housing, handicrafts.

**Bleeker, Sonia**..... BOOKS ABOUT AMERICAN INDIANS. New York, William Morrow & Co., 1950–60. Illus. (Ages 3–10.) "Apache Indians," "Aztec," "Cherokee," "Chippewa Indians," "Crow Indians," "Delaware Indians," "Eskimo," "Horsemen of the Plains: The Nez Perce Indians," "Horsemen of the Western Plateaus," "Inca," "Indians of the Longhouse," "Maya," "Mission Indians of California," "Navajo," "Pueblo Indians," "Sea Hunters," "Seminole Indians," "Sioux Indians."

**Carlson, Natalie Savage**..... THE TOMAHAWK FAMILY. Pictures by Stephen Cook. New York, Harper & Bros., 1960. (Ages 7–11.) Through exciting adventures, Alice and Frank Tomahawk discover what it is like to lead both the traditional Indian life and the modern American one.

**Carpenter, Frances**..... POCAHONTAS AND HER WORLD. New York, Alfred A. Knopf, 1957. (Ages 10–14.)

**Christensen, Gardell Dano**..... BUFFALO HORSE. New York, T. Nelson & Sons, 1961. (Ages 8–11.) A young warrior brings first horses to Nez Perce Indians.

**Clark, Ann Nolan**..... FATHER KINO, PRIEST TO THE PIMAS. Illus. by H. Lawrence Hoffman. New York, Farrar, Straus & Co., 1963. (Ages 9–12.) Story of the Italian Jesuit priest who set up 29 missions and mapped areas of Mexico and Arizona in the 1600's.

**Coatsworth, Elizabeth**..... INDIAN ENCOUNTERS. New York, Macmillan Co., 1960. (Ages 10–14.) Anthology of "Indian Encounters" from writings of author who has enriched the literature of our country with her profound insight into the nature of the American Indian.

**Cooke, David C.**..... INDIANS ON THE WARPATH. New York, Dodd-Mead, 1957. (Ages 12–14.) Straightforward accounts of 10 Indian leaders who fought tragic wars in defense of their lands and people against the white man.

TECUMSEH: DESTINY'S WARRIOR. New York, Julian Messner, 1959. (Age 13 and up.)

**Cooke David C., and Moyers, William.**..... FAMOUS INDIAN TRIBES. New York, Random House, 1954. (Ages 6–8.)

**Estep, Irene**..... THE IROQUOIS. Chicago, Melmont Pub. Co., 1961. (Age 8.)

SEMINOLES. Chicago, Melmont Pub. Co., 1963. (Age 8.) How the Indians of the Everglades built their houses without walls and had to be on the alert for deadly alligators.

**Farber, Doris**..... THE LIFE OF POCOHONTAS. Englewood Cliffs, N.J., Prentice-Hall, 1963. (Ages 8–11.)

**Farquhar, Margaret**..... INDIAN CHILDREN OF AMERICA. New York, Holt, Rinehart & Winston, 1964. (Ages 6–7.)

**Fenton, Carroll L.** ..... CLIFF DWELLERS OF WALNUT CANYON. New York, Day, 1960. (Ages 2–10.)

**Fisher, Anne (Benton)**..... STORIES CALIFORNIA INDIANS TOLD. Illus. by Ruth Robbins. Berkeley, Parnassus Press, 1967. (Ages 8–12.)

**Fletcher, Sydney E.** ..... AMERICAN INDIANS. New York, Grosset, 1954. (Ages 12–14.)

**Floethe, Louise and Richard**..... THE INDIAN AND HIS PUEBLO. New York, Scribner's & Sons, 1960. (Ages 5–10.)

**Fuller, Iola**..... THE LOON FEATHER. New York, Harcourt. Story of Tecumseh's daughter.

**Glubok, Shirley**..... ART OF THE NORTH AMERICAN INDIAN. New York, Harper, 1964. (Ages 8–11.)

**Grant, Bruce**..... AMERICAN INDIANS, YESTERDAY AND TODAY. New York, E. P. Dutton, 1958 (1960.) (Ages 12 up.) Profusely illustrated encyclopedia of Indian history.

**Gridley, Marion E.** ..... INDIAN LEGENDS OF AMERICAN SCENES. Chicago, Donohue, 1939.

**Hafer, Flora**..... CAPTIVE INDIAN BOY. New York, David McKay, Inc., 1963 (Ages 8–12.) How Chukai, a cliff-dwelling Indian, who lived in Colorado 700 years ago, learned to use the bow and arrow.

**Haig-Brown, Roderi**..... THE WHALE PEOPLE. Illus. by Mary Weiler. New York, Morrow, 1963. (Ages 10–14.) Story about the growth to manhood of a Nootka Indian boy, a whale hunter of the Pacific Northwest.

**Hall, Gordon Langley**..... PETER JUMPING HORSE. New York, Holt, Rinehart & Winston, 1961. (Ages 8–12.) Story of a modern Indian boy's adventures on an Ojibway reservation in Canada.

**Hall-Quest, Olga W.** ..... POWHATAN AND CAPTAIN JOHN SMITH. Illus. by Douglas Gorsline. New York, Farrar, Straus & Cudahy, 1957.

**Hannum, Alberta** ..... PAINT THE WIND. New York, Viking, 1958. Illus. Continuation of SPIN A SILVER DOLLAR. New York, Viking, 1945. Story of Beatien Yazz, Navajo artist.

**Harris, Christie** ..... ONCE UPON A TOTEM. Woodcuts by J. Fraser Mills. New York, Atheneum Pub., 1963. (Ages 9–12.) The culture, wisdom, and courage of the North Pacific Indians displayed in five old tales.

**Hayes, William D.** ..... INDIAN TALES OF THE DESERT PEOPLE. Illus. by author. New York, David McKay Co., 1957. (Ages 10–14.) Folk tales of the Pima and Papago Indians.

**Hayes, Wilma Pitchford** ..... EASTER FIRES. Illus. by Peter Burchard. New York, Coward-McCann, 1960. (Ages 8–12.) Story of Little Bow who saved his sister from sacrifice and how the Indian custom of lighting bonfires at Easter Eve began.

**Hazeltime, Alice I., comp.** ..... RED MAN, WHITE MAN. New York, Lothrop, Lee & Shepard, 1957. (Teens.) Legends and first-person accounts of explorers, traders, and tribal leaders.

**Heiderstadt, Dorothy** ..... MORE INDIAN FRIENDS AND FOES. Illus. by David Humphrey Miller. New York, David McKay Co., 1963. (Ages 8–12.)

**Indians of the Americas Series** ..... Chicago, Melmont, 1959–64. (Ages 6–11.) "American Indian as Farmer," "Apaches," "Cherokees," "Children of the Seed Gatherers," "Dakotas," "Day in Oraibi," "Day with Honau," "Day with Poli," "Delawares," "Dog Team for Ongluk," "Hopi Indian Butterfly Dance," "Iroquois," "Little Indian Basket Maker," "Little Indian Pottery Maker," "Moolack: Young Salmon Fisherman," "Navajoland: Yesterday and Today," "Nika Illahee," "Seminoles," "Something for the Medicine Man," "Tohi: A Chumash Indian Boy."

**Key, Alexander** ..... CHEROKEE BOY. Philadelphia, Westminster Press, 1957. (Ages 12–15.) Removal of the Cherokees from Georgia and the Carolinas in 1838. Tsi-ya, 15-year-old Indian boy, escapes in Illinois with four younger children and leads the weary children back across the 500 miles in winter. After overcoming terrific obstacles and receiving some aid from sympathetic whites, they reach the safety of the Cherokee secret place in the mountains.

**Kirk, Richard, and Clara L. Tanner** ..... OUR INDIAN HERITAGE. Chicago, Follett Pub. Co., 1962.

**Leavitt, Jerome E.** ..... AMERICA AND ITS INDIANS. Chicago, Children's Press, 1962. (Ages 4 up.)

Lyback, Johanna R. M. ..... INDIAN LEGENDS OF EASTERN AMERICA. Chicago, Lyons, 1963. (Ages 8–14.)

INDIAN LEGENDS OF THE GREAT WEST. Chicago, Lyons, 1963. (Ages 8–14.)

Marriott, Alice Lee..... SEQUOYAH: LEADER OF THE CHEROKEES. Illus. by Bob Riger. New York, Random House, 1956. (Ages 10–13.) Narrative biography of the half-breed Cherokee who invented the syllabary which enabled thousands of Indians to read and write the Cherokee language.

McNeer, May..... THE AMERICAN INDIAN STORY. Illus. by Lynd Ward. New York, Farrar, Straus & Co., 1963. (Ages 10 up.)

Molloy, Anne Stearns (Baker)..... CAPTAIN WAYMOUTH'S INDIANS. Illus. by Douglas Gorsline. New York, Hastings House, 1957. (Ages 12–14.) In 1605, Tisquantum, better known as Squanto, and four other Indians were kidnaped by Captain George Waymouth and taken to England to provide information about the New World.

Morris, Loverne..... THE AMERICAN INDIAN AS A FARMER. Illus. by Henry Luhrs. Chicago, Melmont, 1963. (Ages 8–11.) Nine stories on how Indians farmed before the white man came.

National Geographic Society..... INDIANS OF THE AMERICAS. Edited by Matthew W. Stirling, Washington, D.C., The Society. Revised edition, 1966.

Oliver, Simeon (Nutchuk)..... SON OF THE SMOKY SEA. New York, Julian Messner, 1941. Autobiographical sketch of life on the remote Aleutian Islands off Alaska.

O'Moran, M. ..... RED EAGLE, BUFFALO BILL'S ADOPTED SON. Philadelphia, Lippincott, 1948. (Ages 12–14.)

Phillips, W. S. ..... INDIAN CAMPFIRE TALES. New York, Platt & Munk, 1963. (Ages 5–8.) Legends of adventure, of mystery and magic; the same stories Indian children listened to around their campfires.

Rachlis, Eugene..... INDIANS OF THE PLAINS. New York, American Heritage, Junior Books, 1960. (Ages 9–13.)

Ridle, Julia Brown..... MOHAWK GAMBLE. New York, Harper & Row, 1963. (Grades 7 up.) Story of a noted 17th century explorer and trader who spent a year as a Mohawk Indian captive.

Robinson, Dorothy ..... NAVAJO INDIANS TODAY. San Antonio, Tex., Naylor, 1966. (Ages 12–17.)

**Rushmore, Helen**..... THE DANCING HORSES OF ACOMA. Cleveland, World Pub. Co., 1963. Twelve stories of ancient beliefs and customs. (Ages 10–14.)

**Russell, Solveig Paulson**..... NAVAJOLAND, YESTERDAY AND TODAY. Chicago, Melmont, 1961. (Age 8.)

**Scheele, William E.**..... THE MOUND BUILDERS. Cleveland, World Pub. Co., 1960. (Ages 10–14.) There is an emphasis on the study of the culture of the Hopewell Indians of the Ohio Valley.

**Schultz, James Willard**..... THE TRAIL OF THE SPANISH HORSE. New York, Houghton-Mifflin Co., 1960. (Ages 10 up.)

**Scott, Beryl and Paul**..... ELIZA AND THE INDIAN WAR PONY. Illus. by Donald Bolognese. New York, Lothrop, Lee & Shepard, 1961. (Ages 8–12.) Story about first white child born in Idaho and her life with the Indians.

**Sharp, Edith**..... NKWALA. Boston, Little, Brown, 1958. (Ages 8–12.) Story of Indian boy living in the Pacific Northwest.

**Snow, Dorothea**..... SEQUOYAH, YOUNG CHEROKEE GUIDE. New York, Bobbs-Merrill, 1960. From his white father, Sequoyah inherited the curiosity to invent an alphabet for the Cherokee language; from his mother, the devotion to the cause of his people.

**Thompson, Hildegard**..... GETTING TO KNOW AMERICAN INDIANS. New York, Coward-McCann, 1965. (Ages 8–12.)

**Tunis, Edwin**..... INDIANS. Illus. by author. Cleveland, World Pub. Co., 1959.

**Voight, Virginia Frances**..... UNCAS, SACHEM OF THE WOLF PEOPLE. New York, Funk & Wagnalls, 1963. (Teens.) The authentic bibliography of a truly great Indian chief, Uncas: his boyhood, his tribal initiation, his exploits as a brave, and finally, his great wisdom and courage as grand sachem of the Mohegans.

**Von Hagen, Victor W.**..... THE SUN KINGDOM OF THE AZTECS. Cleveland, World Pub. Co., 1958. (Ages 12 up.)

**Werstein, Irving**..... THE MASSACRE AT SAND CREEK. New York, Scribner's & Sons, 1963. (Ages 12–15.) A study of the 1864 attack and its tragic consequences.

**Wherry, Joseph H.**..... THE TOTEM POLE INDIANS. New York, Funk & Wagnalls, 1964.

**Wolfe, Louis**..... INDIANS COURAGEOUS. New York, Dodd, 1956.

## *Selected Reading in Crafts and Lore*


**Bryan, Nonabah and Young, Stella**..... NAVAJO NATIVE DYES. Lawrence, Kan., Haskell Institute. Early Navajo rugs were colored with native dyes obtained from the Indian environment. This book gives the formulae for making such dyes.

**Hofsinde, Robert**..... THE INDIAN MEDICINE MAN, INDIAN WARRIORS AND THEIR WEAPONS, INDIANS AT HOME, INDIAN FISHING AND CAMPING, INDIAN HUNTING, THE INDIAN AND THE BUFFALO, THE INDIAN AND HIS HORSE, INDIAN PICTURE WRITING, INDIAN BEADWORK, INDIAN GAMES AND CRAFT, INDIAN SIGN LANGUAGE, THE INDIANS SECRET WORLD. New York, Morrow & Co., 1955-66. (Ages 10–14.) Descriptions of traditional customs with how-to-do-it information.

**Hunt, W. Bernard**..... GOLDEN BOOK OF INDIAN CRAFTS AND LORE. New York, Golden Press, 1954.

**Lyford, Carrie A.**..... IROQUOIS CRAFTS, OJIBWAY CRAFTS, QUILL AND BEADWORK OF THE WESTERN SIOUX. Lawrence, Kan., Haskell Institute.

**Mason, Bernard Sterling**..... BOOK OF INDIAN CRAFTS AND COSTUMES. New York, Barnes & Co., 1946.

DANCES AND STORIES OF THE AMERICAN INDIAN. Cranbury, N.J., A. S. Barnes & Co., 1944.

**Norbeck, Oscar E.**..... BOOK OF INDIAN LIFE CRAFTS. Illus. by John B. Eves. New York, Association Press, 1958.

**Parrish, Peggy**..... LET'S BE INDIANS. Illus. by Arnold Lobel. New York, Harper, 1962. (Ages 7–10.)

**Paul, Frances**..... SPRUCE ROOT BASKETRY OF THE ALASKA TLINGIT. Lawrence, Kan., Haskell Institute.

**Underhill, Ruth M.**..... PUEBLO CRAFTS. Lawrence, Kan., Haskell Institute.

## *Indian Publications*

(Available at nominal cost from the Superintendent of Documents, Washington, D.C. 20402. Send check, money order, or Superintendent of Documents coupons. A discount of 25 percent is allowed on quantity orders of 100 or more if mailed to one address.)

INDIAN LAND AREAS.....A 3-color map indicating reservations, highways, and parks. Also includes list of Bureau field offices and principal tribes under supervision of each. 30 cents.

ESKIMOS AND ALEUTS OF ALASKA; INDIANS OF ARIZONA; INDIANS OF CALIFORNIA; INDIANS OF THE CENTRAL PLAINS; INDIANS OF THE DAKOTAS; INDIANS OF THE EASTERN SEABOARD; INDIANS OF THE GREAT LAKES; INDIANS OF THE GULF COAST; INDIANS OF THE LOWER PLATEAU; INDIANS OF MONTANA AND WYOMING; INDIANS OF NEW MEXICO; INDIANS OF NORTH CAROLINA; INDIANS OF THE NORTHWEST; INDIANS OF OKLAHOMA.....A series of booklets describing the culture and history of tribes whose past is linked with various States and regions of the country. These include facts about Indian life today and Federal programs that serve reservation dwellers. 15 cents each.

INDIAN AND ESKIMO CHILDREN.....A collection of captioned photographs designed to explain today's Indian and Eskimo children to non-Indian youngsters pre-school and lower elementary level. 35 cents.

FAMOUS INDIANS: A COLLECTION OF SHORT BIOGRAPHIES.....Illustrated vignettes for a representative sampling of 20 well-known Indian leaders. Definitive bibliographies are included for more advanced students. 35 cents.

AMERICAN INDIAN CALENDAR.....Lists outstanding events that regularly take place on Indian reservations through the year. Listed are ceremonials, celebrations, and exhibitions of Indian arts and crafts, where visitors may observe artists at work and purchase their products. 20 cents.

INDIAN AFFAIRS, 19—.....The annual report of accomplishments of the Bureau of Indian Affairs that strike at the roots of Indian poverty.

## *Indian Museums*

(A selection of some of the better-known museums with Indian collections.)

American Museum of Natural History
New York, N.Y. 10024

Brooklyn Museum
Brooklyn, N.Y. 11213

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Chappell House
Denver, Colo. 80203

Chicago Natural History Museum
Chicago, Ill. 60605

Harvard University,
Peabody Museum of Archaeology & Ethnology
Cambridge, Mass. 02100

Heard Museum of Anthropology & Primitive Art
Phoenix, Ariz. 85000

Museum of the American Indian
Heye Foundation
New York, N.Y. 10000

Museum of the Cherokee Indian
Cherokee, N.C. 28719

Museum of Navajo Ceremonial Art
Santa Fe, N.M. 87501

Museum of New Mexico
Hall of Ethnology of the Laboratory
of Anthropology
Santa Fe, N.M. 87501

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Flagstaff, Ariz. 86001

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& Crafts Center
Browning, Mont. 59417

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New York, N.Y. 10019

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Window Rock, Ariz. 86515

Osage Tribal Museum
Pawhuska, Okla. 74056

Philbrook Art Center
Tulsa, Okla. 74114

Pipestone National Monument
Pipestone, Minn. 56164

Rochester Museum of Arts & Sciences
Rochester, N.Y. 14600

San Diego Museum of Man
San Diego, Calif. 92100

School of American Research
Santa Fe, N.M. 87501

Sioux Indian Museum & Crafts Center
Rapid City, S.D. 57701

Smithsonian Institution
Washington, D.C. 20560

Southeast Museum of the
North American Indian
Marathon, Fla. 33050

Southern Plains Indian Museum
& Crafts Center
Anadarko, Okla. 73005

Southwest Museum
Los Angeles, Calif. 90042

The Thomas Gilcrease Institute
of American History and Art
Tulsa, Okla. 74101

University of Alaska Museum
College, Alaska 99735

University of Arizona
Arizona State Museum
Tucson, Ariz. 85700

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Robert H. Lowie Museum
of Anthropology
Berkeley, Calif. 94700

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Museum of Anthropology
Lexington, Ky. 40500

University of Michigan
Museum of Anthropology
Ann Arbor, Mich. 48103

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Museum of Anthropology
Columbia, Mo. 65201

University of Pennsylvania
University Museum
Philadelphia, Pa. 19100

University of Utah
Anthropology Museum
Salt Lake City, Utah 84100

University of Washington
Thomas Burke Memorial
Washington State Museum
Seattle, Wash. 98100

Wayne State University
Museum of Anthropology
Detroit, Mich. 48200

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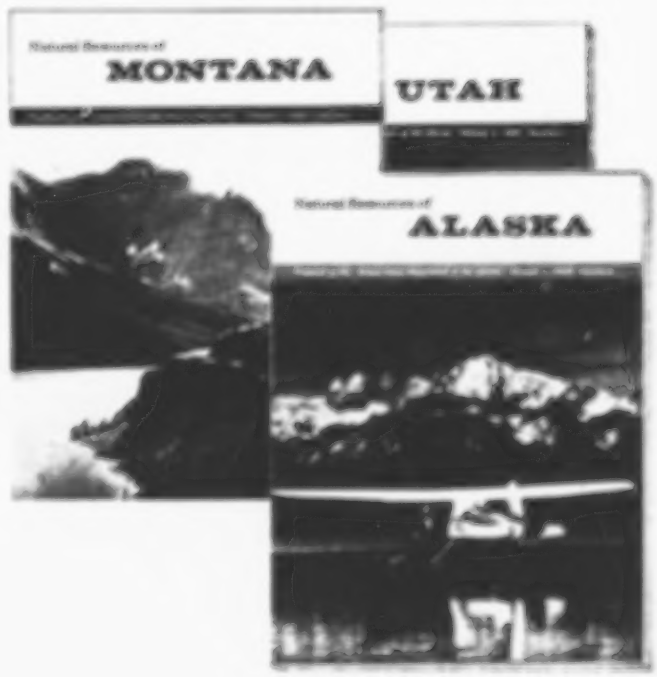


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